

*The Tantrik Doctrine of Immaculate
Conception*

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The Tantrik Doctrine of Immaculate Conception

The Secret of the Tantras

*Culled from the most ancient occultism of India,
the Shakti Kaula never before written in a
book, but handed down from Teacher to pupil*

By

Elizabeth Sharpe

KAISAR I HIND MEDALLIST

F.R.G.S. F.R.E.S., M.B.A.S., F.B.E.E., ETC

Hail Mary full of grace! The Lord is with
thee! Blessed art thou amongst women and
blessed is the fruit of thy womb—the Ishavar

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I have been thinking of you, and of the
incarnations of the Goddess :

TO

ANTOINETTE (TONY),
MARY,
GEORGINA,
PAMELA,
and
PEGGY,

the small daughters of

LT.-COLONEL GEORGE ALEXANDER DUDLEY-LAVENDER

I dedicate this work.

May the Goddess depicting Fortune, Purity, and
Wisdom, dwell, indeed, in them for ever.

AUTHOR'S INTRODUCTION

The author was recently given to read a secret treatise on mystical rites : rites, she was assured, that were still being performed, secretly, in many an occult society, both of the Western and the Eastern worlds.

The writer has had the unique privilege of knowing the exact value of these rites : the ritualists do not know, perhaps, that beyond preserving certain keys that open caskets of wisdom with the elect alone, these rites are completely valueless.

Some of the rites are, indeed, now

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a complete inversion of original teaching.

The adherents to these societies are not necessarily insincere people : and though an affinity does exist between that which is followed and the follower, when moral degradation occurs, all sincere well-wishers, both of themselves and others, should, without question, discard ruthlessly all methods that do not give them the results offered.

Most of these secret societies bind their votaries by oath, which, in itself, is wrong.

Wisdom founded on truth guarãñ-[•]tees the sacredness of the mere word : words to the elect are living things ;_• every letter has a number and a potency.

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Redundant binding by oath *suggests* the breaking of one's word, which completes the disintegration of a moral axiom.

The knowledge of God, the end of all wisdom, is complete freedom.

Ritual has its uses—limited ones—i.e. the preservation of mystical formulas.

Ritual must be understood as no more than the outward symbol of an inner worship ; the outer protection of an eternal truth. This truth can only be interpreted by the Yōgi ; by whom, *ipso facto*, ritual is never used.

Uñdue amendments to ritual, in the past, have lost to the Christian church many valuable symbols pertaining to esoteric Christianity.

It is still possible that the Papal

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Legation in Rome may have a fairly complete ritualistic record : may even guess its true value.

The introduction by the Catholic church of "the meditation of the Sacred Heart"—the paintings of that heart *burning*—is not a Christian meditation at all ; it is part of an esoteric heart-lotus meditation (Anahata) performed many years before the Messiah—defined by Christianity,—was officially born : the rosary, laying stress on the value of the repeated sound : the transubstantiation ritual, connected intimately with the title of this work, are all alike of an esotericism as old as the world.

In another work,¹ the writer has stressed the possibility of Ishavar

¹ *The Philosophy of Yoga*. Luzac & Co., 1933.

Krishna of Hinduism and Isa Kristna (Jesus Christ) of Christianity, being one and the same person.

This conception will be easier to realize, if the reader will think of the Christ as born in the sixteenth petal (Kula) of time (see page 1, notes 1 and 2)—the fourth dimension—i.e. when time stands still : the Eternal Present. *For the Christ is Eternal.*

In connection with the title of this work, a certain famous editor, going through the writer's manuscript, complained that she went rather far in tantalizing her readers as to the great mystery, without fully enlightening them as to the *secret* [*sic*].

To this she must reply that she has said more than any other writer of this or any age. Men and women

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have gained through years of evolution, the art of reproduction of themselves in the lowest of all centres,¹ that of the earth (muladhara). But there are many higher centres, where reproduction can and does occur, if the affinity is sufficiently pure and powerful.

Woman, for this special reason, has been held sacred in all religions.

She has, even, conceived in the highest centre for mankind : in the womb in her forehead.²

In moments of the highest spiritual ecstasy alone, this womb opens : and at that time, super-woman, *if she*

¹ These centres in the Yogi are all in the body, not outside.

² The exact spot is known only to the Initiate.
1 Corinthians ii. The woman ought to have power on her head, *on account of the angels.*

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and true, to swing back, definitely, the pendulum of thought from things of matter to the real things that are of spirit alone.

The world has wearied of old myths ; believing them only myths ; and lest the world lose the kernel in the shells of these old truths, she would ask them to believe : God, and the things of God, are more real than the things cognized by the senses alone : i.e. the world, its pain and its pleasure.

The same editor noted that the high spiritual meanings of certain names given by the writer were very similar to the high spiri' given by other write very satisfactory :
now, " one.

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No mystic takes another's experience as his own : indiscriminate giving out of mystical experience on a certain plane prevents, effectually, all charlatany or imitation.

Similarity of mystical experience is, therefore, an added and powerful witness to the genuineness of mystical experience.

The writer, though the editor would have it otherwise, has deliberately avoided any explanation of the abstruse and apparently valueless verses. It is very easy to work in meanings ; but this is fatal when truth is the only objective.

The greatest manuscripts have already suffered badly from too many commentaries.

So all meanings given by the writer

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The same editor noted that the high spiritual meanings of certain names given by the writer were very similar to the high spiritual meanings given by other writers ; which is very satisfactory : for truth is necessarily one.

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Some day the writer hopes to restore unity, by getting the latter to understand its ritual. This depends on the Will of Another. This is said in all humility : for there have been great men of both sections.

Some of them, she has met.

All have completely discarded the ritual of the circle (Kaula) ; most of them have condemned it, a few have known its purpose. But this is not the place to discuss these divergences.

Suffice it to say that these names of the goddess contain many a powerful and unusual thought ; hold levers to prise out many valuable gems from a mine of esoteric wisdom.

When the subject grows too profound, the compiler would appear to fear the curse of the Yogini, that is

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are those within the range of her own mystical experience.

The secret philosophy of the Tantras has been specially chosen by the writer not only for the secrets of its ritual : but because no other ritual has led to a greater degradation of some of its devotees than the ritual, followed without understanding, of this school.

The verses have been jealously guarded ; recited for centuries by the devout and the intelligentsia of India ; many of whom, in sheer desperation and desire to separate and save the philosophy from the ritual, have divided the Tantra school into two sections : the worshippers of the " right-hand path " and those of " the left." The real definition of these paths is a beautiful one.

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bring forth the Saviour of the world : the only salvation of matter by spirit, requiring spirit to enter matter.¹

The third part of this work is the Anand-Stotra of the " Kula Archana Deepika," i.e. The Joyful Announcment of the Light of the Mystic World-circle.

This Stotra is the opening song of one of the rarest and oldest of Tantra manuscripts, which the writer hopes some day to interpret in its fullness.

These verses are not left in their original completely veiled condition ; some of the covering has been removed in the interpretation, to allow a glimmer of the reality underneath to become visible.

¹ See the author's *Flame of God*, p. 119, para. 49-50.

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invoked on the man who gives spiritual pearls to materialistic swine.

This is the writer's own explanation of some of the strange, apparently unnecessary, digressions.

The writer has left them in their places : feeling that both the scholar and the mystic will form their own interpretation of these verses, and the reason of their interposition. All verses referring to the immaculate conception have been italicized.

These are also left to the scholar and mystic for further elucidation.

The worship of the goddess is an Invocation to the Eternal Mother¹ to

¹ The Catholic Church still places importance on the invocation to the Mother. This invocation of the mother is again older than Christianity proper.

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to the knowledge in its completeness, a power for good which, however, destroys completely those who would use it wrongly, belongs to the real mystics of the world alone—the perfect “Caliphs” of Sufi thought, to whom all nature gives ungrudgingly of her allegiance ; the rulers *whose will is the law*.

Not all can don the Caliph's robe, and remain unburnt by the fire of his own gross experience charged with force by the very power of the robe he so, lightly, assumes.

There are no royal roads to GOD ; except the old worn ways of sacrifice and austerity. The wearing of the ragged robe that hides kingliness ; the blazoning out and following of old truths ; the restoration of old

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The writer owes the manuscript to the courtesy of an initiate¹ of the Tantra school, one whose ancestors were high priests of the orthodox Travancore temple

The writer alone is responsible for the interpretation of both this and the Lolita Sahasranama²

The immaculate conception, so sacred to all religions—Christianity especially—attacked by sceptics of every school, doubted even by good and devout Christians—is by very reason of its sacredness above further discussion

Facts are given and left

The tremendous power attached

¹ Mr Parmeshvar Aiyar, now Swami Bhukshu

² For the latter, she is much indebted to Pandit R A Shastry's great translation

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ideals ; suffering and purification, purification and suffering ; passing old landmarks a little higher, with added wisdom engendered by experience ; the old conceptions of the glory and goodness of God : the making Him the final x of every equation ; knitting Him throughout one's human body, till the will of man becomes automatically God's will : till man and God are inextricably ONE : these are the only ways ; this the only goal ; this the finality of human achievement.

ELIZABETH SHARPE.

SHRI KRISHNA NIVAS,

7th April, 1933

PART I

*THE TANTRIK DOCTRINE OF
IMMACULATE CONCEPTION*

*From The Thousand Names of the Goddess
(Lolita-Sahasranama)*

THE TANTRIK DOCTRINE

heaven. If the birth from the mortal mother be counted, there are three births : the birth from the hells ; (blood, slime, and heat of the mother's womb) the birth when the student is given the thread of light ; and the last and the third birth of which no description can be made. This last birth comes only when the soul of man is fully formed.

2. The infinite will is Shiva and the pure will in man is Vāshi.

3. There is a golden bud, essence of (I) *aham* and *atma* (soul) : fire and the moon and the sun.

4. There is a city in the midst of the ocean of milk with 25 walls (Tantras). A second city without, beyond all the worlds, in an island

I

These aphorisms treat of a mystical, occult philosophy : the knower of precious things will know their value. Knowledge is inseparable from the knower.

1. There is a sixteenth part (Kula) very secret, only to be imparted to the faithful by the Guru. That part is where time stands still.

2. It is the Light of God, and the " Kula " is the mother of the Immaculate Conception.

2

1. The twice-born (Dvija) are they who have been born to the kingdom of

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heaven. If the birth from the mortal mother be counted, there are three births : the birth from the hells ; (blood, slime, and heat of the mother's womb) the birth when the student is given the thread of light ; and the last and the third birth of which no description can be made. This last birth comes only when the soul of man is fully formed.

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2. Worldly knowledge is bondage: the knower merged in the known.

3. Power lies latent in man as virility in boyhood. Time matures *all and brings forth the latent*.

4. When a man fully realizes that the objects of his desire are his own mental ideas, the state of Nirvana reappears.

This state may disappear, appear and reappear: in the case of great yogis it is permanent.

4

1. One enjoys countless sense impressions with a single mind.

2. The energy of desire is Uma, the unmarried.

3. Wonder is a step in yoga.

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4. Whatever the yogi sees becomes his body.
5. Whatever is there is everywhere.
6. The self-dependence of the yogi is the fullest individuality.
7. God is both within and without.
8. There are two states : action and energy.
9. All human arts perish if not used : wisdom once risen, is never destroyed ; it continues to grow for ever.
10. Everything in the universe can be had by practising the internal modification of the opposite.
11. Man wears as his garment the five elements.

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12. For the sake of the self, everything is dear.

5

1. There are three kinds of meditation : on sacred words : on an unmanifested God : and on a God with Divine attributes.

2. Devotion and service are the highest form of worship.

3. There are two kinds of worship : one with support (Sadhara) the other without support (Niradhara).

The "Sadhara" worship is by means of mental images : the "Niradhara" by intellect alone. The latter is the greater.

4. There are three kinds of impure egos : the one who sees the self in the

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non-self, and who has that impurity alone (Vijnanankala); the one who has the impurity of "Karma" which is imperceivable and which gives him bodies (prata yakala); the one who has the impurity of "Maya" seeing duality everywhere (sakala). Amongst these three the last has the impurity of the preceding as well as his own.

The stainless one has none of these impurities.

6

The following philosophies are refuted :

1. All is ideal but momentary.
Read : All that is ideal is eternal :
the non-ideal is momentary.

2. Everything has form. *Read* :
Divinity is formless.

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7

1. There is a nectar in the body of the Pure Virgin : *to* that comes the spirit incarnate.

2. The body of man is the universe in miniature.

3. This cosmic energy is latent in the Kundalini which is said to sleep : it is three and a half coils.¹ The yogis know how to rouse the Kundalini.

4. She breaks through six chakras (lotuses) as well as the three knots of Brahma, Vishnu, and Rudha (granthis).

5. In the thousand-petalled lotus (Sahasrara) where the sixteenth part of the moon shines in the pericarp,

¹ Aum.

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go up through the " air " and other lotuses first.)

5. This breaks the third knot of Rudra.

6. To the crown of the head : to the light of lights : the nectar of nectars.

7. As brilliant as the flash of lightning.

8. Past the " chakras " (lotuses).

9. Raise the fire of Kundalini, unite it with the sun and the moon in the mind-lotus.

10. The blaze of the fire, the illumination and the brightness of the moon, makes the nectar flow and purifies the 72,000 nerve-channels (nadis).

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*is the sacred spot from whence flows
the nectar of the virgin.*

8

1. In the earth-lotus (Muladhara) there is a nectar for the creation of man.

2. Each lotus has two knots, one on each side. The Svadhisthana (the water-lotus) has three.

3. There is a ten-petalled-fire-lotus (Manipura) at the navel.

There is a knot (Brahma granthi) below, and a knot (Vishnu granthi) above.

4. Running up to the mind-lotus (Ajna).

(NOTE.—This is a special way of doing the meditation. Other schools

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go up through the "air" and other lotuses first.)

5. This breaks the third knot of Rudra.

6. To the crown of the head : to the light of lights : the nectar of nectars.

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11. Past ecstasy (Turiya) : attained through a firm hold on ecstasy, becoming equal to Shiva who is the soul of the universe and who is pure absolute bliss.

12. The yogi who knows this : his physical life is a religious observance : his conversation the vibrations of divine sounds (japa) : his giving is knowledge itself.

9

1. He who worships with anger in his heart loses his merit : even as the water in the half-baked pot loses itself.

2. Greed destroys all good qualities.

3. It is this body alone that has its affinities and repulsions. Let the

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mind stand aloof from the body's
weaknesses.

4. The creation of God is like a
sweet fragrance which charms or dis-
tracts us.

Do not impute to the creation, or
the fragrance, the cause or effect that
belongs to us.

5. When in the process of medita-
tion, the meditator and the object
of meditation are merged, then arises
the nectar of wisdom.

10

The following objects are associated
thus :

1. Mantras and Shiva (the De-
stroyer).
2. Stone and Brahma (the Creator).

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3. Blue stones and Vishnu (the Protector).

4. Gold and Kubera (the God of Wealth).

5. Silver and Vishvedas (the servant of the world deified).

6. Copper and Vayu (the element of wind deified).

7. Brass and Vasu (the "dweller" deified).

8. Gems and Agni (the deified element of fire).

9. Pearls and Sukra (Venus).

10. Coral and Surya (the Sun).

11. Lapis and Soma (the Moon).

12. Lazuli and Griha (the Planets).

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13. Tin and the Rakshasas (the Genii).

14. Adamant and the Pishashas (the Devils).

15. Iron and the Matri-ganas (the lower genii). The object of worship, the worshipper, the worshipped, and the conception of the three is true worship only when all are merged and lost in the conception of God alone.

II

The Siddhis (Supernatural Powers).

1. The victory of taste (having all or no taste at will).

2. The overcoming of opposites.

3. The unity of degree (being superior or inferior at will).

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4. Indifference towards the conditions of pleasure of life itself.

5. Without sorrow, the illumination of the body.

6. Steadfastness in penance and contemplation of the supreme God.

7. The power of unrestrained motion (goes anywhere at will).

8. The power of suspension (equilibrium of every faculty of power).

12

1. There is a city of three (Tripura). In it are the measurer, the measured, and the things measured.

2. The combination of the three (Tripura) is the goddess of the city.

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3. Her form is the universe itself.
4. In her forehead is the moon.
5. The moon shows fifteen phases in its waxing and waning.
6. The sixteenth part, when Time stands still, is when and where Divinity incarnates.
7. The secret of the immaculate conception is here. Let him hear who has ears to hear.

13

1. Whatever one thinks in the mind, that alone one speaks.
2. The ordinary conversation of the wise is instruction.
3. If one has past merit it will be given to him to approach the wise,

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not otherwise. Indeed one's sin will erect barriers which one cannot break down without an accumulation of great merit.

4. Only three opportunities are given to the sinner on the path of yoga : some say only one.

14

1. The five functions of nature are creating, protecting, destroying, annihilating, and causing the reappearance of what was annihilated. This strange nature-goddess thus bewilders the universes.

2. Illumination corresponds with creation ; affection with preservation ; dissatisfaction with destruction ; plant-

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ing the seed with causing reappearance ; and lamentation with annihilation.

3. The universe consists of the seer, the seen, and the seeing.

4. All its parts existed before you thought of them : the manifestation at your will, your eyes open : the destruction, at your will, your eyes shut.

5. The moment occupied by the highest Guru in the fulfilment of yoga is equal to that time occupied in the destruction of the material universe.

15

1. The wise man submits internally to nature, reception, time, and luck.

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2. He cultivates abstinence from those external objects that give joy to the ordinary. He brings reasoning to the hearing and study of scripture. He knows how to suppress pain, acquire friends, and is above all liberal.

3. These are gifts from the gods :

1. Knowing the true meaning by intuition alone ;

2. By simply hearing the words.

4. There are five forms of the universe : inextricably intertwined : the knot of spirit and matter. They are defined by great men thus : Existence, knowledge, bliss, name, and form. The first three belong to the spirit, the last two to matter.

5. Ether separates name and form. In between them is the knower.

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6. The god of wealth resides in the wind.

7. Underneath the square of the earth-lotus is the serpent of the Kundalini with the earth on her head.

(This verse is specially to be noted in view of the old thought of the ancients as regards the earth being square—mystically it is actually so—and the serpent myth under the earth. E.S.).

16

1. There are three kinds of mortals : worldly men, yogis, and knowers of truth.

2. The afflictions of the mortal would rise unimpeded in the worldly men, they are burnt up for ever by

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the asceticism of the yogi, and they are sleeping in the knowers of truth.

17

1. The real heretics and atheists are those who describe, and deny God, without knowing Him.

18

1. Sound is of four kinds, the one rising in the Muladhara (earth-lotus) manifested in the Svadhishtana (water-lotus), again in the Anahata (air-lotus), to the Vishudhi (ether-lotus) where it emerges as speech.

2. The knower of Brahma alone knows of the first three : the fourth is known to man.

19

1. The six limbs of Shiva are : omniscience, contentment, wisdom without origin, independence, unfading power, and infinity.

20

1. Perform the mystical marriage of the lotuses. Dissolve the earth into water : absorb the water by the fire : dissolve the fire in the air : the ether in the mind lotus.

There the self meets the Greater self, and the great mystical marriage of all religions occurs.

21

1. In the beginning darkness was hidden by intelligence.

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2. In this darkness three qualities (gunas) emerged : the white (satvas), the red (rajas), leaving the original dark atom (tamas) which splits itself over and over again.

3. From that dark atom, egoism, the origin of the elements, arose.

4. Mixing with the rajas, the five subtle-elements came (Tanmatras).

5. From pure egoism, mixed with the Rajas, came the eleven senses.

6. From the "Rajas" egoism came, the Deities of the fourth and the fifth creations.

7. Beyond the senses, there are the objects : beyond the objects there is the Person : beyond the person there is Eternity.

This is the supreme goal-essence of all joy and grandeur indescribable.

22

1. Those who know of this knowledge—light—and this ignorance—dark—know immortality. They have crossed the ocean of death.

2. In the imperishable and infinite Highest Brahmin, these two are hidden; knowledge and ignorance; light and dark: the one is imperishable, the other perishable. He who rules these two is different from either.

23

1. The energies of all beings are not to be grasped by our own limited intellects. The creative energies of

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Brahma are in Him like the heat of the fire, they are hundred-fold.

2. Brahma is but the instrument in the creation of the world.

The creative energies themselves are the real cause.

3. An object becomes itself by its own energy.

24

1. *That radiant substance is in the midst of five sheaths*: distinct from the five sheaths of the body: above the body.

He who hath ears to hear, let him hear.

2. In the lotus of ether (Vishudhi) in the cavity of the throat, surrounded by nectar; in the sixteen-petalled lotus:

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in the sense of touch: of golden hue: striking the ignorant with terror.

3. In the air-lotus (Anahata), giver of desired objects—in the twelve-petalled lotus of the heart. In the blood: blood-red in colour.

4. In the eight-petalled lotus of fire (Manipura): in the navel. (Also counted ten-petalled—but two are destructive and not meditated upon.) In the flesh: of a golden-red colour—doer of good to all.

5. In the six-petalled lotus of water (Svadhithana). In the lymph, blood-red in colour, giver of desired objects.

6. In the four-petalled lotus of the earth (Muladhara)—giver of the intoxication of devotion. In the bones: —smoky-coloured.

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7. In the two-petalled mind lotus (Ajna) home of radiance, doer of good to all. In the marrow—white-coloured.

8. In the moon of the thousand-petalled lotus (Sahasrara) of the brain—brilliant with all the colours—in the “ semen ” (Virya).

9. This white union with the spirit of man and the outer radiance of the spirit of Divinity.

25

1. There are four kinds of corresponding ideas: friendship for the good, compassion for the suffering, complacency towards virtue and indifference towards vice.

2. Energy is the outflow of Divinity (the Shakti): the ruler of energy is Shiva.

3. All kinds of actions end in knowledge.

26

1. He is the best of ascetics, the knower of Brahma, who is convinced by the instruction from the scriptures and from teachers, and reasoning that he is the witness of all : whose mind becomes fixed, who knows the whole, and that which appears different from himself as his own soul : who is fully convinced by his own spiritual experiences that he himself is of the pure non-dual Brahmin : who merges that conviction in his own pure consciousness, which is unchangeable and non-dual : who knows that even that merging is but the consciousness of thought.

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2. This indeed is the highest peak of all experience : this remaining in the thought of the absolute : this experience of the Absolute : this thought : " I am one with the Absolute ! "

27

1. Where mind is not, there is the radiant substance. Where eyes are not, there the vision. The Divine God of love touched it without mortal limbs, tasted it without mortal desire. He who hath ears to hear, let him hear.

2. In the forehead in the form of light : in the half-moon above in the form of light : in the quarter is *That*.

3. In the sun in the heart.

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4. In the fire in the Muladhara.

5. In the city of Brahmin in the small lotus-house : the small ether : in *that, the fragrant substance*.

28

1. All that can be measured is in the form of Uma, and the measurer is the great Lord.

2. Penance and knowledge purify the resident in the body : knowledge purifies the intellect : the intellect is completely purified by the knowledge of God.

29

1. The sphere of Divine Potentiality is triangular.

2. There are three forms of Deity, three Vedas, three fires, three energies,

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three notes, three syllables, three worlds, three cities, three sacred lakes, three castles, three lights, three conditions of life, three times, three states of consciousness.

30

1. How can the knower be known !

2. When whiteness (satvas) from which all colour of Rajas and Tamas is excluded exists there is cognizable God (Ishavar) bestower of joy.

3. When the whiteness (satvas) is tainted by the red of desire (Rajas) and the black of ignorance (tamas) man, the enjoyer arises.

4. When whiteness and redness are completely excluded and only

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“Tamas ” remains, the material universe arises.

31

1. If you count the light and the shadow as two, there is duality. But is the shadow real? Or is there any shadow in the light?

2. Is the meditator on Divinity, greater than Divinity? Is Divinity indebted to him if Divinity never think of him?

3. Possessor of light : the vitality of the radiant substances, the splendour and strength that is God : perfume that mingleth with the devotee.

32

1. The form of devotion is created by devotion, manifested by devotion.

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2. The fire moves in the ether, resides between the sun and the moon : and is the flame of the ether beyond the head.

33

1. There are two forms of Brahma : the unconditioned and the conditioned (para and apara).

2. The " para " is imperishable, invisible, and intangible.

3. Speech has two forms : consciousness has two forms.

4. " Homa " (the fire sacrifice) has two forms : " para " at the Muladhara (earth) which requires fuel for burning, and " apara," at the Sahasrara, which burns for ever, the great Eternal fire of one's soul, without fuel.

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34

1. The ground is everywhere holy where no people are seen.

2. Whatever gives the perfect devotee delight, that is righteousness, whatever lessens his delight is unrighteousness.

3. Contempt and disgrace increase the penance of the knower of Brahma : adulation destroys their penance till the end of that Kalpa.

35

1. There is a third region : where ascetics, cleansed from every soil are : in them both virtue and vice are annihilated.

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36

1. The seat of all is the supreme Light, the Holy Mystery of Mystery.

2. Energy is white in salvation, red in the control of kings and women, golden in the control of wealth, black in the action of slaying, tawny in the creation of enmity.

37

1. The necklace round the neck of Hari is composed of sapphires (dark blue) from the earth, pearls from water, rubies from fire, chrystals from the air ; and flowers from the ether.

2. These are the five jewels of meditation.

1. There are four desires leading to meditation :

(a) of dominion, pleasure beds, seats, women, scents, garlands, jewels, and fine clothes. (artha) ;

(b) desire as opposed to indifference (Rudra) ;

(c) a desire to know the meaning of the scriptures, the cause of bondage and liberation, of death and birth (the going and the coming), the tranquillity of the senses and to have compassion for all beings (Dhanya) ;

(d) a desire to practise 'yoga ; which meditation destroys the

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bondage of the senses, and leads to the union with Reality (Sukla).

2. *The man who practises the first becomes an animal or a mineral : the second descends still lower : the third goes to the heaven-world : the fourth, alone, attains salvation, free from all births, here or in the heaven-world.*

39

1. *The supreme knowledge is hidden in this book like the fragrance of womanhood in the girl : it will unfold its infinite charm in the fullness of time to the possessor.*

2. *The mystery is not to be revealed in its fullness to any but an initiate or a devotee. But oh ! Emblem of*

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all teaching from time immemorial,
let the stream of light from the feet
of Gurus of time immemorial, lighten
these words and make the words
pure : out of compassion for the
world I have written more fully of
these things than any other.

ELIZABETH SHARPE.

PART II

GAUDAPADA'S DEVI SUTRAS

Author's Note to Gaudapada's Devi Sutras

Gaudapada is the Paramguru, that is the Guru's Guru, of Shri Shankara Acharya. Shankara Acharya's date has not yet been settled by the scholars : some placing him about A.D. 200 and others A.D. 800.

The heirarchy of Gurus (Guru Parampara) of the Shankara Acharya school is as follows : Nārayan, Brahma Vasishtha, Shakti, Parashara, Vyasa, Shukla, *Gaudapada*, Govinda, and Shankara Acharya.

Gaudapada stands eighth on the list.

Shankara Acharya himself in his commentaries on the Kharika Ganga-pada Mandukhyopanishad expressed

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in verse his deep devotion for his
“Paramguru.”

The Devi “Sutras” like most sutras
of the Tantrik philosophy are very
stiff in translation and very difficult
to interpret.

GAUDAPADA'S DEVI SUTRAS

Then an enquiry into the holy texts
has come to us regarding the mantras
of power.

1. (Mantra — man + tra. — protects
tra those who repeat—*man*).

The province of the science of calm
(shambhaye) white action ; (vidhya)
red, inaction (shyam) blue.

2. Man(jiva) + tra (atma)—the union

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of man and soul. These powers are associated with the male deities.¹

The followers of action (vidhya) have the science of perception.

3. (Man—mind tra—intellect. The union of mind and intellect).

4. The experiences of the death-sphere, the enjoyment of life are the produce of oneself.

5. Next the experiences of the Western door—"paschima dvara." (This is the Sushumna : the mystical essence in man.)

6. Of these the concomitance is beyond the sushumna proper.

7. And (be it remembered) the sacred three-circles of the virgin (Maha

¹ Shiva, Vishnu and Brahma. (It will be noted here that the popular conception is somewhat different.)

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Tripura Sundari) whose home is in the ocean of gems. The Knower alone possesses the unequalled unique wisdom.

8. To destroy the clogs and burdens she assumes forms.

(NOTE.—Anu Gita for meaning of Bhandā.

Yatha sva koshte prashypya bhandam bhandā manabha vet tatha sva kenje prakshypya mano dvarach andhā laih. The body alone though bearing a burden, puts the burden of carrying that burden on the mind. The doors of the mind should be closed against burdens of the body).

9. These thought-forms (mantras) are the bodies she assumes (to remove the burdens of the mind).

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10. Yantras and tantras as well.

11. The various modes of worship are coloured by the thought-forms of the worshippers.

12. Varying results occur accordingly.

13. In the Shri Chakra are bindu—the bright spot, with the vibration of the *syllable* : in the triangle (trikona) with the vibration of ga, in the Octagon (vasukona) with ja. Round these two *dasharas*, a figure of fourteen triangles : then eight petals, then sixteen petals, then three circles and squares (bhoopuras) around.

14. Its formation is accompanied by the music of the spheres (nada).

15. The joy of supreme self-created happiness.

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16. The place of the pure knowledge.

17. These verily are to be found in the inner triangles up to the fourth place of the *Eternal-Virgin*. (*Kumari-Sadanam*.)

(NOTE.—This is a correct description of a *Shri Chakra* : the writer has a rare one in chrystal, rare because of the perfection of its angles. This, however, is only the exoteric form : the *mystic body* that has its union with the Christ is the real form.)

18. Here place thou the letters from Ba (va) to la (ra) (The “*kumari*” and “*bala*” are the same mantras).

19. And place thou the letters as they shine forth picking out the ya, la, sha, ha, sha, ha, in the petals, la

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in the circle, placing them in the "dvadashanta."

(This is a general practice in the formulation ("dharana") of the last chakra.)

20. The location of the blue light in the letters pa, ba, ma, ha, that form themselves only in the region of the lotus of ether. (In the throat.)

21. From this meditation comes a fragrance as of flowers in bloom.

22. This fragrant one (pushpimi girl) who has attained puberty is neither a prostitute nor a libertine.

There is no place here for these women.

23. There are many accompaniments both outward (arising from

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oneself) and inward from the "Sushamna."

24. The accompaniments and environments (the experiences) marked by the occurrence of ta, da, tha, in the eight- and sixteen-petalled lotus, need not be attended to.

25. All the experiences that are marked by the occurrence of ka, ja, ha, in the eight triangles of the water-lotus, reflected from the head, are to be collated in the "sound."

26. They are to be followed.

27. The location of the "equilibrium" of the "lady of wisdom" in the place of the pure knowledge.

28. Peace ensues before the expansion of ta, da, tha, in the lotus of ether.

29. The five five-fold accompaniments marked ka, ha, in recurring circles below.

30. That stage, the threshold of ka, ga, ja, marked by corresponding sounds is called "Vatuka."

(The remaining verses can only be understood by diagrams—"tantra.")

PART III

*THE ANANDA STOTRA OF THE
KULA ARCHANA DEEPIKA*

(Literal translation.)

1. Seated in the position of a Yogi, with my mind in the state of auspiciousness, do I remember the beauty and splendour of Thee who conquers things earthly.

Virgin immaculate ! with the moon in thy forehead !

2. The beautiful one, whose eyes are reddened from much waking ; those that are devoted to Shiva, and the welfare of the world are delighted in their minds.

The days pass in delight !

3. The nectar being placed, flows to the mouth. The Shri Chakram (body of the Immaculate) is worshipped according to the family-custom. The Divine intoxication of

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the concomitance of the flesh of a mortal woman with deer-like eyes, by the spiritual embrace for the salvation of good men !

4. Every day and every night may the holy womb be full : every day the union of the two : every day, beautiful virgin, pleasing to you ! Every day, may that fifth sacred spot come in union !

5. Merging into the flesh, bit by bit, to the throat ; full of nectar, absorbing, this divine joyful union that is to give salvation to us all !

6. Where the story of the adorable benefit of the Immaculate conception, of the union of the caused and the cause is nowhere told ; when the union is no more, I think, that that day is the evil day of the world.

7. In every birth may I see the beautiful virgin : till afterwards, in Eternity, when I, He and the Virgin are one.

All sorrow ceases by Thy power.

8. Let the censorious prattle, and the doubt of the poor beast-like hearer sunk in the deep ocean of infatuation prevail.

Real is the path of the circle !

9. Uprooting the censure and the censorious, the hearts of the curious and curiosity itself : uprooting thought of lotus-eyed women, drink the nectar and drinking be immortal.

10. In the worship of the Immaculate Virgin, all holy places of pilgrimage,—Benares, Ganges, Prayaga, Badri Kedar, are seen. In the

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knowledge of her worship comes understanding.

11. The coming and going in the ocean of the worldly existence has been very great, and great my effort for salvation : but by the favour of the virgin, by the fruit of her body, now salvation is near.

12. I shall worship no other, praise no other, remember no other, but only and ever the Virgin, the great support ; whilst I am—I. And when I am Divinity itself, in the essence of me will still be Her memory.

13. In the vermilion - coloured passion of the purified mind (Shri Chakram) drenched with the nectar of devotion ; meditating on this virginity with heart and soul, the world

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is easily subdued by one glance of Her glances : She is the subduer.

14. There is no salvation without joy, and no joy without salvation. Those who know the Immaculate Virgin, and worship Her, have salvation and joy, hand in hand.

15. Oh ! this deft play of the woman on one hand, and the vessel in which she pours on the other hand ! The knowledge, very hard to attain, even for "yogis," of the heavenly vibrating harp (vina) on the shoulder ; of the fire that became flesh, of the need of the Teacher of the mystic circle.

16. The vessel of intoxication is in Thy lotus-hands, on the left, above Thy moon-like face, in Thy head is

the place of the Teacher. This meditation in the abode of mind, praised by tongue, and prostration, this knowing the secret of the mystic-circle, the obtaining of salvation and devotion, the drink of the nectar.

17. The vessel in the hand, the invocation of the mouth, the joy of the head, the place of the lotus in the head, *touched by the Divine Guru's lotus feet.*

What more than this is there to tell ! What need for me to tell !

The Pioneer. Dated Friday, the 1st of January, 1932.

A MYSTICAL VIEW OF REALITY

BY JOHN FOLEY

The great thinkers of all ages and all races have in the maturity of their philosophies declared the unreality of the body and the physical world, and have found ultimate Reality in that indefinable essence variously termed soul, spirit, mind, ego, and what not.

The poet-philosophers of Japan preached the sermon of evanescence—only the things of the soul survive: intangible things such as beauty and purity and nobility; more methodically the thinkers of China—Confucius, Lao, Tse, Mencius, and many others—sought to clarify the same theme and to lay down the laws whereby that spiritual state might be attained in which man realizes the nothingness of the material world and the aliveness of pure thought; Buddha sought to reach an individual state for each man of the same

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quality, wherein a mystical ego stood for ultimate reality; Christ declared that "flesh and blood cannot inherit the kingdom of God" and "to be carnally-minded is death"; and in recent times, interpreting the New Testament, Mary Baker Eddy averred the actual non-existence of materiality and the sole reality of Mind or Being. All mystics have had this faith in common. *

The great difficulty experienced by the average man and woman in assimilating in any save the vaguest way the mystical point of view has to a large extent been due to the fact that language, though capable of labelling abstract ideas, is incapable of explaining their implications except in symbols; and so the writings of the profounder philosophers, necessarily couched in a more or less difficult symbolism, are a closed book to them. This is not wholly true, however, of the *The Flame of God* by ELIZABETH SHARPE (Rider & Co.: 4s. 6d.) which is the autobiography of a mystic well known to those who live in this country.

As an autobiography in the usual sense of the word *The Flame of God* tells us little: the sequence of facts and of material changes in the author's life appear only as they accompany or precede periods in her spiritual development. It is a hard matter to describe: shall we say that

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she thinks on paper the steps whereby she has attained a certain attitude towards the Universe ?

Miss Sharpe's philosophy came naturally, after a prolonged study of the works of the great philosopher Shankaracharya and it contains a reasoning arrived at through studies of many ancient books, and much thought. Her first light came with her reading of the Bhagwad Gita, and grew with the years into a mystical faith in which she can say

But let man hope , for Ideals are real, and the real is ideal. This, my only achievement, I give to man , but neither the gift nor the giver is I. By a mental overcoming of belief in the reality of material things, man achieves the state of pure thought—love—truth—bliss. And it is by the old old road of asceticism

The Flame of God bears a difficult, almost painful message, but it is a book of profound thought, absorbing interest, and passionate sincerity